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The letters to be inverted in print should be written upright in the manuscript and marked thus : *d, h, l.*

x   x   x

Syllables should be separated by hyphens. In connected texts hyphens should be omitted.

The accented syllable of every word should be marked by an acute accent, thus : *tcu-ar'-u-âm-pu-rân-kûnt.*

CALLING ON THE DEVIL TO CURE DISEASE. — From a New York newspaper, of April, 1892 (the correspondent who sends the clipping does not give the name and date of the journal), we take the following paragraph : —

“Joseph Libertino, an Italian, of No. 153 Baxter Street, was arraigned before Justice Smith in the Court of Special Sessions yesterday, charged with violation of the medical law. The charge was made by Pasaquale Siessone, an Italian of No. 310 West Sixty-ninth Street. On February 13th Siessone became ill with pneumonia. On the advice of a friend, he sent for Libertino and his brother Vincenzo. They said he needed an overhauling, and they overhauled him. They first stripped him and blew in his face. Then they cut him about his legs and toes with razors. When the blood began to flow freely, they wet their hands in it and began rubbing it over his body. Then they took a lock of his hair, put it in an envelope, which they addressed to the Prince of Hades, and then put it in the fire, at the same time invoking the Prince to help the sick man to get well. This was repeated four times. They wanted \$120 to take the case, and should he recover he was to pay \$380. He paid \$20 as a guaranty of good faith. Justice Smith fined him \$150. In General Sessions yesterday Judge Cowing fined Vincenzo \$100. The fellow declared that he possessed supernatural powers, but W. A. Purrington, counsel for the County Medical Society, said he was an arrant fraud.”

MARRIAGE SUPERSTITIONS IN SCOTLAND. — From one of a series of articles on Scottish Superstitions, by Edgar L. Wakeman, printed in the “Boston Transcript,” July 25, 1891, we extract the following passage : —

“In the matter of courtships and weddings, Scottish people preserve an extraordinary number of peculiar customs and fanciful superstitions. It is deemed unlucky to alter the first width of an engagement ring. Many troths have been broken as a result. The giving of brooches and pins by lovers is full of ill consequences. No young man or woman, in the tender relation, will take a pin from the other without returning the same after use. Pins, needles, etc., are all emblematic of the cessation of friendship and affection. It is very fortunate for the bride to wear some borrowed article of apparel at her wedding. If swine cross the path of the bridal party before it, it is an omen of the direst import ; but if they should cross its path behind the party, it would be a happy augury. A wedding after sunset entails on the bride a joyless life, the loss of children, and an early grave. In the south of Scotland a rainy day for a marriage is an unlucky one. The bride is then called “a greetin’ bride ;” whereas, “Blest is the bride that the sun shines on.” To “rub shoulders” with the bride is a

sign of speedy marriage; the first among the unmarried female friends who succeeds in doing it will be the first to wed; and I have myself witnessed scrambles on the part of buxom Scotch lasses for precedence, quite closely approaching fisticuffs. As a newly married wife first enters her new home, some elderly person must throw a cake of shortbread into the door before her. One securing a piece of cheese cut with the bride's own hand, before she has left the wedding feast, is certain to be shortly happily married. And it is everywhere in Scotland as inauspicious for the bride's mother to be present at a wedding as it is unfortunate in our country to have the same individual arrive, to remain, at any subsequent period."

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## NOTES AND QUERIES.

**THE ANNUAL MEETING.**—The Annual Meeting of The American Folk-Lore Society will take place at Boston, Mass., on Wednesday and Thursday, December 28th and 29th, 1892. Full information will be sent to members of the Society through the mails. Members who intend to offer papers, or who desire to make inquiries, may address the Secretary of the Society.

**FOLK-LORE AT THE COLUMBIAN EXPOSITION.**—In the congresses of The World's Columbian Exposition, folk-lore is likely to have a double representation. In the first place, a separate Folk-Lore Congress has been provided for, to be held, in connection with the Department of Literature, in the month of July. The scheme of this congress, which will be found printed below, has been drawn up by a local committee, appointed by The World's Congress Auxiliary. In the second place, a Congress of Anthropology will be held, in which folk-lore will naturally find a place. Suggestions relating to the plan of such a congress, proposed to the Congress Auxiliary by the Section of Anthropology of The American Association for the Advancement of Science, will also be found on another page.

Folk-lore, and the inquiries connected with it, are many-sided. Popular literature forms an important part of folk-lore, and consideration of the connection between early written literature and oral popular tradition naturally would belong to the history of literature. On the other hand, examinations of primitive customs, and their modern survival among civilized peoples, are part of anthropology. It might, therefore, from some points of view, seem a matter of indifference as to whether a congress concerned with folk-lore should be referred to the department of literature or to that of science.

There are, however, reasons which, to many persons, will seem to render it advisable that a comparison of views, respecting the matter in question, should be considered to belong to anthropological science. "Folk-lore" is a useful word, but also one which is exposed to discredit. Extravagant pretensions and loose theorizing have been only too characteristic of investi-